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present to the reader a definite character type; he accomplishes this by a single expressive name. These were termed by Lessing "redende Namen"; there are striking examples in Plautus, as Pyrgopolynices and Artotrogus; in fact they appear throughout literatures ancient and modern, more frequently in comedy and in satire.

The name, by its connotation, often served as an omen. Livy represents Scipio as reproaching his soldiers with having followed a *dux abominandi nominis*; the leader's abhorred name was Atrius Umber, suggesting a black spook. Augustus at Actium just before the battle met a donkey boy who said his name was Eutychus and that his donkey was named Nicon. These words, portending *εὐτυχία* and *νίκη*, so impressed the Roman commander that after the victory he honored both boy and beast with bronze statues in the new temple of Apollo that he erected near the site of the battle.

UNIVERSITY OF MISSOURI. GUY BLANDIN COLBURN.

REVIEWS

The Religious Life of Ancient Rome. A Study in the Development of Religious Consciousness from the Foundation of the City until the Death of Gregory the Great. By Jesse Benedict Carter. Boston and New York: Houghton Mifflin Co. (1911). Pp. ix + 270. \$2.00.

Professor Carter's book shows all the good qualities of his earlier collection of essays (*Religion of Numa*, Macmillan, 1906). We find the same clearness of statement, the same power of vivid description and the same skill in grouping facts for the effective portrayal of a situation. Detailed discussion of even the more important questions could not be expected in a volume that treats of more than thirteen centuries of religious history in less than three hundred pages; hence we find but little detail here. The author moves swiftly from century to century, sometimes fastening upon a dramatic situation, but more often making some dominant personality the center of his narrative. The frequency with which he adopts the latter device makes it clear that he believes that most of his readers will be more interested in persons than in things, or at any rate can best be brought to a comprehension of events and movements through a knowledge of the men who played the most prominent parts. Among the more striking characterizations are those of Julian the Apostate, Augustine, Theodoric, Benedict and Gregory; there are also vivid word-pictures of the Huns and the Ostrogoths. These find a place in the book in accordance with the author's plan of first sketching in the historical background of the religious movements of the different periods. This arrangement is admirably adapted to the purposes of a public lecture, and we can best understand and most fairly judge this book when we remember that its eight chapters were originally lectures delivered

before the Lowell Institute in 1911. By dealing first with state and then with church, the lecturer is able not only to provide variety of theme, but also to introduce some contrasts of unusual rhetorical effectiveness, as for example in Chapter VI, where by a skilful management of light and shade the quiet days of Augustine's youth are set off against the bloody raids of Alaric and Attila. Another element that adds effectiveness to the style is the frequent occurrence of apt epigrammatic summaries of situations. I mean such statements as that on page 127: "Men had shown their love of it (i.e. Christianity) by their willingness to die for it; but when they were asked to live for it, they failed".

I have spoken at this length about the rhetorical qualities of the book because its style is its most notable characteristic. It should be read not only by those who wish a rapid survey of the development of religious ideas at Rome, but also by those who are interested in the technique of public lecturing.

Since it covers so wide a field, it is not surprising that Dr. Carter's discussion should here and there include statements that are open to question. An example is furnished by the treatment of the Etruscan question. That some progress has been made toward the solution of this enigma is generally recognized, but the data available certainly do not warrant the statement on page 19: "And lastly, we have the most interesting conclusion of all, for it seems almost beyond a peradventure, that their (i.e. the Etruscans') original home, or at least a very long abiding-place, was Babylon". In his reference to the Palatine on page 29 Dr. Carter is presumably thinking of the relative antiquity of its monuments as compared with those uncovered in the Forum within the last twelve or thirteen years, but there is no hint of comparison in the statement: "... the supposed antiquity of the Palatine dates from a relatively late period, when it began to be a popular and fashionable residence quarter". There are monuments on the Palatine whose antiquity is more than a matter of supposition. Equally questionable is the statement on page 60 that "Lucretius belongs in the category of the world's great religious mystics". Every one believes more or less in Patin's interesting theory of the Anti-Lucretius, but very few will be willing to carry it to the lengths suggested here. But probably these and similar assertions are explained by the author's remark in the preface that in publishing these chapters "their character as lectures has been preserved, even at the risk of retaining statements which are more dogmatic than one would make in a book of essays written to be printed".

THE UNIVERSITY OF CHICAGO.

GORDON LAING.

Eulalie, ou le grec sans larmes. Par S. Reinach. Paris: Hachette, 1911.

M. Salomon Reinach has turned his versatile hand

to the making of a text-book—unique among text-books—for beginning Greek; and the result is a really charming little volume, in form as well as in contents, of pocketable size, with gilt edges and limp leather binding, clear type and fine paper, and for a frontispiece an engraving of the exquisite marble head of a “jeune fille grecque” in the Naples Museum—altogether attractive enough, one would think, to achieve its purpose of alluring young ladies to the neglected study of Greek. “Les hommes du XXe siècle” (he says in his preface) “se détournent du grec, pris par les nécessités de la vie; les femmes y viennent, attirées par la beauté”; and for “toutes les Eulalies” he has tried to clear a little flowery path through the difficult approach to ‘the most beautiful temple in the world’. In a dozen graceful letters, such as none but a Frenchman can write, he covers the elements of Greek grammar, introducing from the outset little lessons in the derivation of words and entertaining little discourses on literature, to accompany the choice morsels of prose and verse that are plentifully scattered over his pages—mere crumbs from the great banquet—to whet the appetite of his fair learners. Of the manufactured sentences customary in beginners’ books he gives not one, but boldly and inspiringly substitutes scraps of Homer and Hesiod, of Plato and Demosthenes, of Aeschylus, Sophocles, and Euripides, even of Pindar, Sappho, and Theocritus, with epigrams from the Anthology and the inscriptions: these are to be committed to memory, and are analysed and explained in detail, with translations both literal and idiomatic. M. Reinach’s advice on translation is worth quoting: “Pour comprendre un texte grec, Eulalie, serrez de près chaque mot, ne négligez aucun détail; mais, une fois que vous avez compris, ne vous astreignez pas à une fidélité sans grâce; cherchez à rendre du bon grec en bon français, sans quoi vous écririez des phrases qui ne seraient ni grecques ni françaises; vous écririez du charabia”. Like old-time teachers in England, he thinks it unnecessary to bother ladies with the accents, which a French-speaking person can better dispense with than we can, but he believes in thoroughness none the less. Short and flowery as is the path he has made, he has by no means got rid of all the thorns and stones, and one cannot help thinking that Eulalie may be deterred by lions in the way, such as an entire verb presented in a single lesson, and that without much attempt at simplifying or clarifying the task! Declensions too might have been introduced more simply and clearly, without taking up more space; but it would be ungracious to find fault with so graceful a book, which supplemented by oral instruction—and Eulalie can surely find some Chrysostom to help her—ought really to make of its diligent reader “une Eulalie εὐλαος”.

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CORRESPONDENCE

It has never been my good fortune to read a more sensible statement more sensibly expressed than that of Professor Calvin Thomas in THE CLASSICAL WEEKLY 6.53 on the teaching of German.

What he has to say against the so-called Direct Method in the teaching of German applies with more than double force to its attempted use in the teaching of Latin. As a matter of fact, Latin is not now a spoken language and has not been for a respectable number of years. Any attempt to twist the constructions of the language of Cicero and distend its vocabulary so that it may be made to express, always inadequately, the ideas of a different race and age is to produce a bastard language whose resemblance to Latin is its chief disgrace.

Take, for instance the word ‘bicycle’. *Birotas* is suggested by the Direct Methodists as its Latin equivalent. But how can they be sure that, if the Romans had had the thing, the idea of its being a ‘high-roller’ instead of a ‘two-wheeler’ would not have influenced them in giving it a name? To be sure, on the ground of analogy, the presumption is in favor of ‘two-wheeler’, but why presume? It has all been tried before. During the Middle Ages there was spoken a Gallic-Latin, a Spanish-Latin, an Italian-Latin, everything, in short, but a Latin-Latin. Then came Valla with his cry of ‘Back to Cicero!’, and the heterogeneous mass of words and idioms that had been grafted upon the Latin was cut off and swept to the ash-heap.

If the modern adherents of the Direct Method should succeed to the measure of their hopes, it would be but to raise up a new Valla (*utinam eum adiuvarem!*) and perhaps a new du Cange to gather their misguided efforts into a second Rubbish Dictionary.

The value of a knowledge of Latin is preëminently the ability to “read and understand”—I quote Professor Thomas—a literature that has had so much to do in moulding the world’s thought. The road thereto is steep and beset by many boulders in the shape of gerunds and *cum*-clauses and logaoedic dactyls. There is no way of reaching the top where the paradise of real appreciation and comprehension lies except by climbing, stiff climbing. No sugar-coated pills will sustain the climber, no predigested word-books, no English-Latin hash; only the pure milk of declensions and conjugations and the strong meat of translation—and then more translation—of what the Romans themselves wrote. If you must coax the climber unduly, that paradise is not for him. If he belongs there, the glimpses of its loveliness he gets now and then at the turns of the road will be all sufficient to urge him forward. This does not mean that his difficulties should be wantonly increased by poor guidance or that he should be delayed to polish the pebbles on the road. He must be helped and taught to help himself, tak-